1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

764 The more common later form of disposal was interment in a sitting posture, the body enveloped in a hide roll or mantle, the deceased's belongings or most of them being burned. (Peña, 1914, p. 11; Muñiz, 1917, p. 215; Gardiner, 1852, p. 23; Musters, 1871, p. 179; Roncagli, 1884, p. 779; Spegazzini, 1884, p. 256; Borgatello, 1904, pp. 25-28.) The deceased person's horses were killed, and the skin of one or more of them stuffed with straw and set up at the grave (Lozano [Cardiel and Quiroga, 1747] 1836-7, pp. 16-17, and later sources). Some placed food in the grave, others did not (Viedma, 1837 b, p. 78). Poles with banners were also put up at the grave. Killing of the dead person's dogs and other animals was common. Viedma (1837 a, p. 47; 1837 b, p. 77) reports a case of turning over the corpse to the old women for secret burial.

765 As mourning rites, the women wailed, scratched their faces and gashed their cheeks (Viedma, 1837 b, p. 77), and cut their hair or ends of it and threw them into the fire, while, according to Gardiner (1852, p. 23) the surviving male relatives cut gashes in the calves of their legs. The widow painted her face black. The name of the dead was not mentioned. According to Viedma (1837 b, pp. 77-78), in his day, mourning, in the case of a young person or of one in robust middle age, continued 15 days, with 1 day of mourning each succeeding moon and 3-day mourning at the first anniversary; but on the death of an aged person, only a broken-down horse was killed.

775 Future life.—Very meager data are found in our sources. Belief in a future life is clear; the rest obscure. According to Viedma (1837 b, p. 78), when an aged person died his soul just passed on, while when a young and robust person died, he (his spirit) was retained below the earth until such time elapsed as would have brought him to old age had he lived, and then passed into the first child born. According to Cuan (1880, p. 172) and Borgatello (1904, p. 22), the lot of the good and evil differed in the future life.

See pages 153-154.

531 Art.—Geometric designs (fig. 19) of considerable complexity were painted in red, yellow, green, blue, white, and black on mantles. (Cf. Lothrop, 1932, for details and affiliations.) Crude anthropomorphic and other pictographs (*Tehuelche?*, or proto-*Tehuelche?*) occur in *Tehuelche* territory.

526 Games and gambling.—The later *Tehuelche* were very fond of horse-racing, a ball game (the *Arremessim pillma*), dice (Spanish), 525 and card playing (Spanish); and Cuan (1880, pp. 77, 152) reported

3: Musters T-5 (1869-1870)1872
SMS Tehuelche SMS

The same ceremonials observed on the attainment of puberty by a girl. The important event is announced by her father to the cacique, who thereupon notifies it to the doctor. The girl herself is placed in the "pretty-house", and no one allowed to enter it. Marriages amongst the Tehuelches are always those of inclination, and if the damsel does not like the suitor to her hand, her parents never force her to comply with their wishes, although the match may be an advantageous one. The usual custom is for the bridegroom, after he has secured the consent of his damsel, to send either a brother or some intimate friend to the parents, offering so many mares, horses, or silver ornaments for the bride. If the parents consider the match desirable, as soon after as circumstances will permit the bridegroom, dressed in his best, and mounted on his best horse, proceeds to the tolde of his intended, and hands over the gifts; the parents then return gifts of equivalent value, which, however, in the event of a separation, are the property of the bride. After this the bride is escorted by the bridegroom to his tolde, amongst the cheers of his friends, and the singing of the women. Mares are generally then slaughtered, and a feast takes place. The animals being killed, cooked, and eaten on the spot, great care being taken that the dogs do not touch any of the meat or offal, as it is considered unlucky. The head, backbone, and tail, together with the heart and liver, are taken up to the top of a neighbouring hill, as an offering to the "Gualychú", or evil spirit. An Indian is allowed to have as many wives as he can support. However, it is rare to find a man with more than two, and they more generally only have one.

On the death of a Tehuelche all his horses, dogs, and other animals are killed; his ponchos, if he possesses any ornaments, bolas, and other belongings, are placed in a heap and burned, the widow and other women-kind keeping up a dismal wailing, and crying out loud in the most melancholy manner. The meat of the horses is distributed amongst the relations; and the widow (who cuts her hair short in front, and smears black paint) repairs bag and baggage to the tolde of her relations, if she has any, if not, to that of the chief. The body, sewn up in a mantle, poncho, or coat of mail, if the deceased possessed one, is taken away by some of the relations, and buried in a sitting posture with its face to the east, a cairn of stones being generally erected over the place. I have never seen any of the graves described in Mr. Wood's book; but as I never travelled much by the sea-coast, they may exist and be the burial-places of some of the Pampa tribe.

A curious custom prevails amongst these Indians with regard to their children. If a child hurts itself while playing, mares are slaughtered as a sort of thanksoffering that it did not die, a pretty

[Ch. as for a western child. — Analyst]

Sing's put into it and there the standing brothers [illegible] because

every available crane joins in and one of them attaches to a stick all the bells she can lay hold of and, making a great noise with them, she takes a turn around the outside of the tent every once in a while, those within redoubling their shouting when this occurs. During the time of the person's sickness steers and horses are slaughtered as an offering or sacrifice to the idol in order to bring about the sick one's recovery; but this offering is then eaten by the invalid and the chanters.

If the invalid should die, either in the new pueblo tent if she is a virgin, or in the horse tent if it be a man or a married woman, the favorite horse is brought to the tent, is saddled and harnessed, and all the dead person's valuables are placed on it. A boy is then mounted on the horse and made to ride once around the tent in which the corpse is lying. The boy is then taken off the horse and a noose is placed over the horse's neck from the two ends of which two Indians pull until the horse is choked to death. A bonfire being already prepared, the horse's trappings and valuables are hurled into it and the person who heads the funeral proceedings starts to take off all his clothes and all else he has on and hurls them into the fire, and all the deceased's relatives and friends throw some article of clothing into the flames, either a garment which they have brought for the purpose from their tents or else they take off a garment on the spot, each competing with the others as to the value of the articles thrown into the fire, by which they demonstrate greater obligation to the deceased, or deeper friendship, etc. Then they disembowel the deceased horse and the meat is distributed amongst all those who have thrown garments into the fire. The bereaved remains in her tent, completely covered up and silent. All the women relatives and friends go to keep them [sic] company, and in order to do this they cut big locks of hair from their heads so that their hair hangs down over their foreheads up to their eyebrows; they claw their faces, scarify their cheeks, weep even if they do not really feel like doing so, and indulge in wailing and other expressions of sorrow so pitiable and heart-rending that it seems that their very hearts would break. The old crones take over the body at night and bury it where it seems best to them, the whereabouts of the burial place being withheld from the mourners and from all others, and if the old women are asked to reveal the place where the body has been laid they are not allowed to do so. The mourning goes on for fifteen days, with the same meaning, and every day horses belonging to the deceased are slaughtered until not one is left, as all his goods are to be destroyed and cannot be given away to anyone, and nobody would receive them anyway knowing that their owner was dead because this is a sacred matter [??] for them, and inviolable.

[illegible]

Every moon a day of mourning and weeping is repeated, and a horse or 756
mare is slaughtered if a friend or relative can be found who will donate
one, since the deceased no longer has any. On the first anniversary a
three-day mourning period is observed, with weeping, a bonfire into
which offerings are thrown, and as many of the other ceremonies which
were done on the day of death as can be, as a memorial to it. After
these three days are passed they forget all about the deceased person,
and that is the end of the matter. All this funeral pomp and ceremony
is done only for young or mature and robust persons, while for those
who die in old age there is no mourning or weeping, the belief being [455]
that their death was necessary, and so only one horse is killed, and at
that the worst and of least value from among the deceased's herd.

Horses are killed for weddings and deaths, on the occasion of a 757
child's teething, when the menstruation period starts in women, for any
minor evil, to placate the idol when it is angry, which they believe is
the case when they become sick, when the taking of game is very diffi-
cult, when other Indians harass them and they are themselves not strong
enough to declare war -- when they are not strong enough to war with
others they endure any wrong the others care to do to them. And all
this slaughter of horses and mares is the reason why the whole region is
not full of horses, for although the mares foal every year, the Indians
kill so many mares that they do not have enough horses for their needs
and must make up the difference by trading for them with the Pampas,
Indians of Buenos Aires. In order to replenish their stock of horses [457]
they bring hides with them when they come down to the Rio Negro, and
exchange them for these animals, from which it happens that the In-
dians of San Julian have few horses than those of the gulfs of San Jorge
and Santa Elena, because they cannot go down to the Rio Negro as often
as the former can.

They believe in the transmigration of the soul, and that the souls 775
of those who die pass back into the babies who are born into the same
family, and in this way: If a person dies in old age his soul transmi-
grates without having to wait, and that is why he is not wept for or
mourned since they say that the soul is passing into a more fortunate
life; but the soul of one who dies young and strong remains detained
beneath the earth and is fated to sojourn there a length of time equal to
that which would have been required for him to reach old age. Once
this time is fulfilled his soul passes into the next-born infant. It is be- 776
cause of this long wait during which it is thought that the soul is cramped 777
and strained, that they make so many sacrifices to the idol, in order that